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ABSTRACT

This teacher's guide will help secondary teachers teach about Japan using the best selling novel or television mini-series "Shogun." In preparing the guide, it was not possible to preview the television program before going to press. Therefore the lessons are keyed to the novel. The pages referred to in the lessons are in the paperback edition. The guide provides material with which to introduce historical Japan and to explore the concepts of cultural change, continuities within that change, and the formation of cultural perceptions and misperceptions. Specific lessons are presented to illustrate these concepts within the contexts of both historical and contemporary Japan. In one lesson entitled "Blackthorne's World: A Geographical Exercise" students are asked to draw a world map from memory; identify Blackthorne's route on a world map; explain Blackthorne's route in terms of ocean currents and prevailing winds; and explain some political/military effects of these land, water and wind relationships. In another lesson "What is a Barbarian? A Study of Ethnocentrism" students are involved in many classroom discussions dealing with the concepts "civilized," "barbarian," "perception," "misperception," "stereotype," and "ethnocentrism." To help them "get into the other person's shoes" students are asked to select a character from the story and take on their character's role in keeping a diary. They record their thoughts and actions as they read the novel. Other activities include participating in a mock trial, reading primary source material, role playing or writing a series of political cartoons. The guide also provides a glossary of names, places, and terms used in "Shogun," a comparative timeline of European and Japanese history, and a bibliography of additional resources. (Author/RM)

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SHŌGUN:

a guide for classroom use

prepared by

Teaching Japan in the Schools
Stanford University

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LEARNING FROM SHŌGUN

Peter Duus
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How often we learn history not from historians, but from novelists and film directors. In the pages of a gripping bestseller or on the television screen, history comes alive in a way it does not in scholarly textbooks or in the documents and records of the past. Many of us learn about the Roman Empire from *I Claudius* or about the middle ages from *Ivanhoe* or about the Civil War from *Gone With The Wind*. So, too, many Americans will learn, rightly or wrongly, the history of traditional Japan from NBC's television production of a novel.

History by novel or by TV movie is exciting because it populates the past with interesting characters or gives a concrete feel for how people lived and thought. But historical fiction should be handled with care. Even the most scholarly of novelists, Robert Graves, uses his imagination to fill the gaps that historical records leave blank; yet the ordinary reader has no way of knowing where fact ends and imagination takes over. Generally, the farther the novelist is removed from the time and place he writes about, the greater the chance for error and exaggeration to creep in. While James Clavell has studied Japan at the turn of the seventeenth century as carefully as he could, it would be a mistake to think his historical novel gives a completely accurate picture of Japan in 1600.

If we could resurrect a samurai of the period, he would probably be surprised if not amused at the descriptions of life in *Shōgun*. For example, he would be astounded to find Clavell's Japanese warriors gripping their swords half-drawn with whitened knuckles, for as any experienced swordsman knew, that not only was bad form, but left one awkwardly exposed. Our resurrected samurai would certainly be amused to find descriptions of warriors regrouping after an attack, since combat was normally individual and fighting men broke formation once a battle had begun. He would certainly have been curious to know what the cry of *banzai* ("long live the emperor") meant, since it was not used by Japanese fighting men until a couple of centuries later.

Still, there are lessons to be learned from *Shōgun*. Since many Americans, including students at the high school level, are likely to read it or see the television version, these lessons might be brought out in the classroom. What are some of them?

YESTERDAY IS NOT TODAY

The Japanese, like all people in all cultures, have undergone tremendous change over the centuries, especially since the late 19th century. It would be a mistake to read *Shōgun* as a means of understanding what Japan is like today, nor was this Clavell's intent. Perhaps the biggest and most striking difference is the degree to which Japan is part of the wider world today. Contrast Blackthorne's arrival in Japan in 1600 with a hypothetical arrival in Japan in 1980. He

steps off the plane at Narita, one of the world's most modern airports, checks into a forty-story hotel with color television sets in every room, and then ambles out for a quick bite at a nearby MacDonald's. When Blackthorne arrived in Japan, its people were not much interested in buying or selling anything abroad. Today their shops and department stores are filled with goods made in Ohio, Wisconsin, and California, just as our own display the color televisions, pocket calculators, and cameras for which Japanese industry has become so famous.

CONTINUITIES WITHIN CHANGE

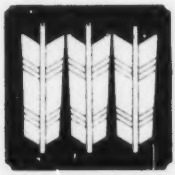
In Japan, as well as elsewhere, while many things change over time, some do not. Perhaps least likely to change are the ways in which people think about the world, nature, and relationships with other human beings; in sum, the realm of personal values and attitudes. To be sure, values and social attitudes undergo transformation over time, but a cultural essence persists. Few women in today's Japan are called upon to be as noble as Clavell's Mariko, who gives her life to insure the success of her overlord's plans to maintain family honor, but many of them strive to observe similar ideals of patience, fortitude and devotion to spouse. Similarly, some would detect, in the loyalty of the modern white-collar worker to his company, vestiges of the samurai loyalties so vividly depicted in the novel. Of course, the same kind of continuity can be found in Blackthorne's England. The English of Queen Elizabeth I's day are quite different from those of Elizabeth II's, but certain values persist in English society—devotion to country, pursuit of wealth, respect for individual rights, and so forth. The Japanese are not the only people who live with tradition. Even people in the United States, who pride themselves on being a country of the new and of progress, can trace many values and attitudes back to European roots which are centuries old.

WHAT IS A BARBARIAN?

James Clavell also tells us something about how important it is to learn about the differences between cultures. When Blackthorne arrives in Japan he is convinced that the Japanese, with their constant wars, intrigues, treachery, and violence are a barbarous people. (Never mind that political corruption and favoritism, aristocratic intrigue, religious persecution, and torture were part and parcel of life in England in 1600.) As Mariko tells him, "It must be very difficult for you. Our world is so very different from yours. Very different but very wise." Gradually Blackthorne comes to see the "wisdom," or at least the rationality of many Japanese customs, and if he does not become a complete convert to this very different way of life, he understands how "common sense" in Japan can be quite different from his own. In other words, it is not so easy to decide who is "barbarian" and who is not.

If that was an important lesson for Blackthorne to learn in his day, how much more important it is to learn in our own time when a country like Japan is not

separated from us by months of sea voyage but linked to us by a few hours of flight time. All humans share the same problems and dilemmas, but people in different cultures have dealt with these similar problems in radically different but equally sensible ways. Discovering that these differences exist is one of the most urgent lessons for students of today to learn, and *Shōgun* may provide an excellent way to teach it.



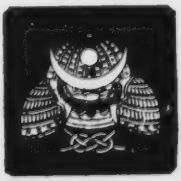
INTRODUCTION TO CLASSROOM ACTIVITIES

Despite the historical anachronisms and inaccuracies inevitably found in a work of historical fiction, *Shōgun* brings life to Japanese history in a way no scholarly text can. Whether one is talking about the best-selling novel or the television mini-series, *Shōgun* presents a unique opportunity for enhancing the study of Japan. It provides material with which to introduce historical Japan and to explore the three basic concepts enumerated in Professor Duus' essay: cultural change, continuities within that change, and the formation of cultural perceptions and misperceptions.

In the section that follows, specific lessons are presented to illustrate these concepts within the contexts of both historical and contemporary Japan. The lessons include an exercise on geography, a study of ethnocentrism, and an investigation of U.S.-Japan trade relations. The guide also provides (a) a glossary of names, places, and terms used in *Shōgun* (e.g., the novel's main character, Blackthorne, is based on the historical figure, Will Adams); (b) a comparative timeline of European and Japanese history; and (c) a bibliography of additional resources.

While primarily designed with secondary level students in mind, these lessons can be adapted to a variety of levels, contexts, and time constraints. In preparing the guide, it was not possible to preview the mini-series before going to press. Therefore, the lessons are keyed to the novel; the pages referred to in the lessons are in the paperback edition. Our assumption is that there is a great deal of congruence between the television series and the novel. Several fairly self-contained passages from the novel have been referred to in illustrating or reinforcing particular points. These passages can be used independently or to augment viewing of the television series. In using these lessons with the series, teachers should note that certain activities are best done at a specific time (i.e., before, after, or during the series).

While the activities in this guide are specifically oriented to *Shōgun*, it is our hope that the guide serves a broader purpose. This case study of Japan's early contact with the West will enable students to come to a fuller understanding of the complex factors which influence cultural perception and misperception. While *Shōgun* has a particular historical setting as its context, the issues of cultural contact and conflict are no less relevant to a classroom in the 1980's than they were to Blackthorne and Toranaga. *Shōgun* provides a dramatic vehicle for the study of such issues.



GLOSSARY

CHARACTERS IN SHŌGUN

THE EUROPEANS

John Blackthorne is an English navigator who is shipwrecked off the coast of Japan. He becomes involved in a power struggle between feudal warlords and eventually becomes the first foreigner to be made a samurai warrior. In the process, Blackthorne changes his perspective from being shocked by what he sees to gaining an appreciation for Japanese culture.

Blackthorne is based on the historical figure William Adams (1564–1620). When the Dutch ship the Lafiede, of which he was the captain, was washed ashore at Kyushu in 1600, he became the first Englishman known to have visited Japan. Adams became an advisor to Tokugawa Ieyasu (the unifier of Japan who ruled from 1603–1605) on foreign trade matters. He built many Western-style sailing ships and helped promote relations between England and Japan. He married a Japanese woman and died at Hirado in 1620.

Father Martin Alvito is a politically astute, Japanese-raised Jesuit who serves as Portugal's chief trade negotiator and an important mediator for the Council of Regents.

Alvito's character is based on the historical Jesuit Joao Rodriques (1561–1623), who went to Japan at the age of 15. He became so fluent in Japanese that he was the interpreter for the ruler Toyotomi Hideyoshi (1536–1598) and his successor Tokugawa Ieyasu.

Father Dell'Aqua is the senior Jesuit in Asia. Because the Jesuits negotiated the important gold and silk trade between Japan and China, two historically warring nations, he is one of the most important men in the region.

Father Dell'Aqua is based on a historical figure named Father Alessandro Valignano (1529–1606). He was an Italian Jesuit missionary who went to Japan for five years.

Vasco Rodriques is a Portuguese navigator who knows Blackthorne is the enemy but can't help thinking of him as a friend and admiring him for his seamanship.

Rodriques is a fictional character, but is described as fitting the model of the traditional Portuguese captain.

THE JAPANESE

Toranaga is the most powerful warlord in the empire. A warrior-politician, he eventually gains full power by uniting the warring samurai's fiefdoms under his shogunate.

The character Toranaga is patterned after the historical man Tokugawa Ieyasu (1542–1616), the unifier of Japan who ruled from 1603–1605. He was the first Tokugawa family shōgun, and this family maintained power until 1868.

Mariko is the married woman samurai and Catholic convert who acts as Blackthorne's teacher and interpreter of Japanese language and culture. She becomes torn by conflicting loyalties to Church, country, and Blackthorne.

Mariko's character appears to be loosely based on Hosokawa Gracia (1562–1600), the wife of a military leader named Hosokawa Tadaoki. Her conversion to Christianity dismayed her husband. Rather than be taken hostage and thereby place her husband in a compromising position, she had herself beheaded.

Buntaro is the husband of Mariko and one of Toranaga's top generals, reknowned for his skill as an archer.

Buntaro's historical counterpart is Hosokawa Tadaoki (1563–1645), a military leader in the early Edo period who was known for his skill in battle and mastery of the tea ceremony. He sided with Tokagawa Ieyasu at the Battle of Sekigahara (1600). His wife was Hosokawa Gracia.

Yabu is an ambitious daimyo or lord who controls Anjiro and eventually betrays Toranaga.

Yabu, though a fictional character, is typed as the ferocious, devious warrior.

Omi is Yabu's nephew. He is the samurai in charge of Anjiro and the lover of Kiku.

Like Yabu, Omi is a fictional character. He represents the samurai model of loyalty, bravery, and strategy.

Lord Ishido is master of Osaka castle, protector of the Heir, Chief General of the Armies of the West, and Toranaga's bitter rival.

Ishido's character corresponds to the historical Regent Ishida Mitsunari (1560–1600). He was a member of the Council of Regency and an enemy of Ieyasu. Although he tried to turn the other Regents against Ieyasu, he ultimately failed to seize power.

Kiku is a beautiful woman who is the lover of Omi.

Kiku's character is fictional. She plays the role of the multi-talented courtesan.

Kiri (Kiritsubo-no-Toshiko) is a woman who is a long-time friend and confidante to Toranaga.

This character is based on Acha-no-Tsubone (1555–1638?). Perhaps the main consort of young Ieyasu, she later became a trusted confidante and was instrumental in helping Ieyasu in a conflict with Toyotomi Hideyoshi at Osaka Castle.

Fujiko is Mariko's beautiful niece. She is ordered by Toranaga to be Blackthorne's consort or mistress.

Fujiko, as a fictional character, is the prototypical samurai wife in *Shōgun*, embodying all the female virtues of the samurai class at the time.

PLACES

All places listed can be located on a map of Japan, except those noted as fictional.

Anjiro (fictional)	Osaka
Bungo	Sekigahara
Hirado	Tokaido (the road from Edo to Kyoto along the Pacific)
Ito	(Y)edo (Tokyo)
Nagasaki	Yokose (fictional)

TERMS USED IN SHŌGUN

1. **anjin (pilot)**—used to refer to Will Adams (John Blackthorne in *Shōgun*).
2. **(the) Browns and (the) Grays**—refers respectively to Toranaga's and Ishido's troops; fictional.
3. **bushido**—"the way of the Japanese", emphasizing the values of loyalty and honor possessed by faithful samurai.
4. **cha-no-yu**—Japanese tea ceremony, where thick green tea is made and served in a ritualized manner for guests, usually in a tea room or outside.
5. **daimyo ("great name")**—feudal lords who owned large domains and were the direct vassals of the shōgun; technically, the shōgun was himself a daimyo.
6. **Erasmus**—the name of Blackthorne's ship.
7. **eta (now called burakumin)**—social outcasts whose living quarters historically were separated from the rest of the town because they were considered unclean. This was because they performed such jobs as burials, slaughter of animals, leather tanning, and meat preparation.

8. **hatamoto**—a direct retainer of the Tokugawa shōgun. They ranked below daimyo in the samurai hierarchy.

9. **karma**—in Buddhism and Hinduism, the ethical consequences of one's acts considered as fixing one's fate in future existences; destiny; fate. The word is originally from Sanskrit; it is not Japanese.

10. **neh**—a particle at the end of a sentence or phrase implying an expectation of agreement with what is being said—for example, "don't you think so", "isn't it", or "aren't you", etc.

11. **ronin**—a masterless samurai who has left his lord's service either by choice or compulsion.

12. **rutter**—an English name for a log of sailing directions with notes on currents, winds, landmarks, harbor entrances, etc.

13. **samurai (from saburau, "to serve")**—the ruling military class, which comprised approximately 7% of the total Japanese population in 1600 (including the lowly foot soldiers). Samurai pledged their loyalty to feudal lords (daimyo).

14. **seppuku (hari kiri)**—ritual disembowelment, viewed by traditional samurai society as an honorable death, whether it be voluntary or obligatory.

15. **shōgun ("supreme military dictator")**—the ruler of Japan whose title is given by the emperor. See *Shōgun*, pp. 72–74 for a description of the Japanese political structure at the turn of the 17th century.

16. **shogunate**—the government of the shōgun overseeing the daimyo and the central bureaucracy, which began in the Kamakura Period (1185–1334).

17. **wa**—harmony or unity in human relations; peace of mind.

JAPANESE WORDS COMMONLY USED IN JAMES CLAVELL'S SHŌGUN

1. Arigatō . . . . . .Thank you
2. Dōmo . . . . . .Thank you
3. Dōshita no da? . . . . .What's the matter?
4. Dōzo . . . . . .Please
5. Gai-jin . . . . . .Foreigner
6. Hai . . . . . .Yes
7. Hontō? . . . . . .Really?
8. Iie (Iye) . . . . . .No
9. Ima . . . . . .Now, at once
10. Isoge! . . . . . .Hurry
11. Koi! . . . . . .Come (command)
12. Konbanwa . . . . . .Good Evening
13. Konnichiwa . . . . . .Good Day
14. Kore wa nan desu ka .What's this?
15. Kudasai . . . . . .Please give it to me.
16. Matte! . . . . . .Wait
17. Mizu . . . . . Water
18. Nemuru . . . . . .To Sleep
19. Ofuro . . . . . .Bath
20. San . . . . . .Means honorable, added to names as a politeness
21. Sama . . . . . .Another expression meaning "san" which is used only to those older and more important
22. Taifū (Tai-fun) . . . . .Huge winds
23. Teki . . . . . .Enemy
24. Tomodachi . . . . . .Friend
25. Wakarimasu . . . . . .Understand

SYNPOSIS OF EPISODES FROM NBC'S "SHŌGUN"

INTRODUCTION:

The following synopsis is based on NBC press releases. The mini-series is presently scheduled to be aired nightly from Monday, September 15 to Friday, September 19.

EPISODES:

Episode 1: Blackthorne arrives in Japan after he and his crew are marooned by a storm. They are taken hostage by samurai warriors. As European Protestants, they pose a threat to the Portuguese Catholics in Japan who have a monopoly on the lucrative trade between China and Japan. Blackthorne is taken to Osaka to meet Toranaga, the most powerful warlord. Ishido, Toranaga's chief rival, wants Blackthorne executed, so Blackthorne is imprisoned in Osaka to await execution.

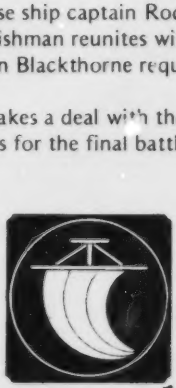
Episode 2: Blackthorne escapes with Toranaga's help and soon after returns the favor by freeing Toranaga from a trap set for him by his enemies. Lady Mariko saves Blackthorne's life during the escape. When Toranaga is outnumbered by his enemies in Osaka harbor, he trades Blackthorne to the Portuguese in return for safe passage. Blackthorne eludes the Portuguese and, on returning to Toranaga, is rewarded for rescuing the warlords by being given the rank of *hatamoto* or trusted retainer of the warlord, an honor which entitles him to special privileges and protections.

Episode 3: Blackthorne is told he must become fluent in Japanese in six months or the village of Anjiro will be destroyed. He responds by attempting suicide in order to force Lord Yabu to rescind the order. Mariko teaches Blackthorne Japanese language and customs. As she falls in love with her student, she is torn between her love for the Englishman and her sense of duty to her husband Lord Buntaro.

Toranaga returns to Anjiro on the eve of civil war. Once again Blackthorne saves his life. Grateful, Toranaga makes Blackthorne the first non-Japanese samurai. He orders Blackthorne to prepare his ship for battle.

Episode 4: The love affair of Blackthorne and Mariko is public, and a sense of doom is pervasive. The Portuguese ship captain Rodrigues fails to assassinate Blackthorne. Going to Yedo, the Englishman reunites with his crew, now living in squalor. Toranaga is furious when Blackthorne requests that he grant Mariko a divorce so that they can marry.

Episode 5: Mariko secretly makes a deal with the Portuguese to save Blackthorne's life as Toranaga prepares for the final battle to become shōgun.



ONE
BLACKTHORNE'S WORLD: A GEOGRAPHICAL EXERCISE

BACKGROUND

This lesson focuses on some of the geographical issues raised by *Shōgun*. The novel takes place in the context of a worldwide European expansion that began in the 15th century. Marked by numerous voyages of discovery, including those of Columbus, this period was characterized by fierce competition among European powers for trade with and exploitation of the resources of other world civilizations. In this context, one crucial dimension of power in 16th and 17th century Europe was knowledge of geography. More specifically, knowledge of sea lanes, ocean currents, prevailing winds, and safe harbors was highly valued.

Early in *Shōgun* (p. 11), we are told how highly a "rutter" was prized. A rutter was a small book containing the detailed observations of a ship's pilot "who had been there before." Through the knowledge compiled in secretly guarded rutters, we are informed, the Spanish and the Portuguese controlled the world's sea lanes. Blackthorne's own rutter in fact was stolen from the Portuguese (p. 271). In answer to Toranaga's questions, Blackthorne describes European rivalries in trade and religion (pp. 202–210). Later in the novel he sketches a world map in the sand, including the Pope's division of the unclaimed world between Portugal and Spain (pp. 269–277). For a facsimile of what he may have drawn, see the map on pp. 24–25.

OBJECTIVES

Students will:

- draw a world map from memory;
- identify Blackthorne's route on a world map;
- explain Blackthorne's route in terms of ocean currents and prevailing winds;
- explain some political/military effects of these land, water, and wind relationships.

PREPARATIONS

Materials:

large sheets of blank paper
map of "Blackthorne's World" (appended)
globe or world map large enough to be viewed by the entire group
a map showing prevailing winds and ocean current information

Before class:

a) review relevant passages from *Shōgun*, especially pp. 202–210 and 269–277;
b) reproduce student copies of the map of Blackthorne's world;
c) cover or remove all world maps and globes for initial map exercise.

ACTIVITIES

(1) Divide the class into small groups, and hand out large sheets of paper to each group. Each group will probably need more than one sheet, as false starts will be made. Ask each group to draw a map of the world from memory, as Blackthorne did (pp. 269–270). Inform them that they need not include all of the coastline squiggles. In fact they can use simple geometric forms (squares, triangles, circles, ovals) for continents and islands. Continents and oceans should be labeled, as should Japan. They should try to keep distance and size in scale, as Blackthorne did. Drawing a recognizable map of the world from memory can be very challenging and frustrating. (It may be useful to try this activity yourself before assigning it to students.)

(2) Discuss with students what problems they had in constructing their world maps. For instance, what did they put at the center of their map? Many U.S. maps have North America and South America at the center, which means Asia has to be split into two portions. Where would they expect to find Japan on a world map made in Japan? Of course, if you put Africa and Asia to the left of a world map, Japan is near the center.

(3) Hand out the appended map "Blackthorne's World." Have students identify Blackthorne's route. Ask the students why these particular routes were chosen. Here it would be very useful to refer to a map or globe showing prevailing winds and ocean currents.

(4) Ask the students to indicate which places on the map might have had important political or military significance at that time. Why, for example, was it necessary for the Pope to divide the world between Spain and Portugal? The location of ports (a necessity for long voyages) and control of sea lanes make an introduction to geopolitics that can be applied to current international relations. Here are three suggestions:

a) Why did the routes not cut through the Mediterranean Sea? The Suez Canal was not open until 1869. A discussion of the 1967 Suez War could follow.
b) Why did the routes not cut through the isthmus between North and South America? The Panama Canal did not open until 1914. A discussion of the recent struggle over the Panama Canal Treaty could follow.
c) What might contemporary Japan's position be in regard to sea lanes? As an island nation Japan is heavily dependent on sea trade and depends on sea lanes to bring vital resources. Its economy is highly dependent on exports of industrial goods. Which countries would you expect to be Japan's major trading partners? (See later lesson on trade.)

BIBLIOGRAPHICAL NOTES

Most major atlases of the world, including the National Geographic and Rand-McNally versions, include helpful information about prevailing wind and ocean currents. Some globes also indicate this information. In addition, this lesson might be augmented by or used in conjunction with a specific geographical program, such as Denoyer-Geppert's "Geo-Cepts Program". Besides teaching basic geographical concepts, this program includes a wind chart of major air currents of the world.

TWO
WHAT IS A BARBARIAN?: A STUDY OF ETHNOCENTRISM

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BACKGROUND

To Blackthorne upon his arrival in Japan, the Japanese seemed barbaric, just as he and his crew seemed barbaric to the Japanese. While we may not call each other barbarians in 1980, as Blackthorne and the 17th century Japanese did, the ethnocentrism and and prejudices that the word implies remain with us. One of the strengths of *Shōgun* is its author's ability to illustrate and describe the process by which culture-bound stereotypes and misperceptions can be broken down. This unit is a series of activities designed to make students more aware of their own cultural baggage and the nature of cross-cultural understanding.

Note that the following lessons have been designed to hold together as a single unit covering these topics: (a) introduction to concepts related to cross-cultural understanding (Lessons 1–2), (b) ethnocentrism (Lesson 3), (c) changing perceptions over time (Lesson 4–5), and (d) mediation of cross-cultural differences (Lesson 6–8). Each lesson, however, stands on its own, so teachers are urged to use this series in what form best suits his/her class.

MATERIALS

classroom dictionary (Lesson 1)
Handout #1: Identifying "Barbarian" Actions and Beliefs (appended) (Lesson 2)
Handout #2: Primary Sources 1 and 2 (appended) (Lesson 3)

Copy of *Shōgun* (optional) (Lesson 6)
Handout #3: Excerpts from *The Japan Times Weekly* (appended) (Lesson 7)
Handout #4: Editorial from *Asahi Shimbun* (appended) (Lesson 7)

LESSON 1: DEFINITIONS OF CONCEPTS

Objectives

Students will:
- –define and analyze the concepts "civilized," "barbarian," "perception," "misperception," "stereotype," "ethnocentrism;"
- –understand the differences between denotative and connotative meanings,
- –begin to see the subjectivity of perceptions, values, and attitudes.

Preparations

Before class:
a) write the following words on the blackboard: civilized, barbarian, perception, misperception, stereotype, ethnocentrism;
b) bring a dictionary to class.

Activities

(1) Break students into small groups (3–4 people per group) and ask them to write group definitions of these terms.

(2) Bring the class together to compare and combine definitions. Encourage students from different groups to note differences in interpretations of the words. When a generally agreed upon definition has been found, write the key elements on the board. Compare this to the dictionary definition.

(3) Introduce the concepts "denotation" and "connotation." Discuss the denotative and connotative meanings and associations for each word. Include the broader theme of cross-cultural conflict and misunderstanding to which all these words refer.

(4) Consider some of the following questions in your discussion:
a) Who decides what is civilized and what is barbarian?
b) How does one recognize something as a misperception?
c) When have students heard the words "barbarian" and "civilized" used? Who used them? What were they describing? What was the context?
d) Have students actually been called barbaric? When? By whom? Why? How did they feel?
e) How are these six words related? Why might they be introduced at the same time?

Have students notice that there is cultural superiority implicit in a speaker's calling something or someone barbaric or civilized. Similarly, perception and misperception are subjective and consequently partial views of reality. The word ethnocentrism is the one which most directly expresses the cultural blinders that inform our perceptions, attitudes, and values.

LESSON 2: IDENTIFICATION OF "BARBARIAN" ACTIONS AND BELIEFS

Objectives

Students will:

—identify the "barbaric" aspects of Blackthorne's and the Japanese behavior;
—understand that perceptions change over time.

Preparations

Before class:

a) reproduce the appended Handout #1 (p. 28) for each student or draw a model on the blackboard for students to copy.

Activity

(1) Review the concepts "barbarian" and "civilized" and the connotations of each. Ask students what aspects of life one considers when using the terms. For example, people may consider other people's eating customs, bathing habits, medical care, religious practices, relationships between men and women, or personal relationships as "uncivilized."

(2) If students have not yet viewed the show, orient them by telling them that *Shōgun* involves the arrival of one European (Blackthorne) to Japan in 1600. In this way, two cultural traditions confront each other. Which aspects of the two cultures were strange to each other? Have them keep a chart (Handout #1) to observe and record this.

(3) Ask students to copy the chart (or hand them a reproduced copy). They should use it each day they view the mini-series (or read the book) to identify which attitudes and activities of the Japanese Blackthorne found barbaric and which of Blackthorne's the Japanese thought uncivilized.

(4) After the charts have been kept for a few days, the student should bring them to class to discuss some of the suggested questions below:

a) How do Blackthorne and the Japanese change in their estimation of each other's customs and habits?
b) Why do they change?
c) Which perspectives seem more logical to you? That is, for example, does one approach to bathing seem more sensible to you (e.g., pp. 50–51)? Why?
d) How do your own perceptions change over time?

(5) When the unit is completed and the last box of the chart filled out, ask students to make a summary and draw conclusions about the nature of cross-cultural perceptions and understanding.

LESSON 3: ETHNOCENTRISM AND DIFFERENT SETS OF VALUES

Objectives

Students will:

- understand the concept of "set of values" and be able to identify those of early 17th century Japan and Europe;
- analyze ethnocentrism and the formation of attitudes;
- develop research skills by using primary source material to analyze an issue;
- understand the difference between observation and making inferences.

Preparations

Before class:

a) reproduce, use an overhead projector, or write on the blackboard the two quotations in the appended Primary Sources 1 and 2 (Handout #2, p. 29).

Activities

Note: The activities can be divided into two separate activities: A and B. If both are done, it is recommended that B follow A.

Activity 3A: Different Sets of Values

(1) Orient students about the use of primary sources. Inform them that they will use two primary sources to learn about history. Discuss with them the fact that *Shōgun*, even though it is a fictional work, is based on actual historical figures. Do students know of any real Europeans who were in Asia before Blackthorne's time (e.g., Marco Polo travelled to China in the 14th Century)? Many other Europeans also travelled to Asia. Point out to students that adventurers and traders were not the only people to go in *Shōgun* they may have already seen another type of foreigner who went to Japan: the missionary. The following exercise uses the actual account of Alessandro Valignano, called Father Carlo Dell'Aqua in the novel. Valignano (1529–1606) was an Italian Jesuit priest who spent five years in Japan. His descriptions refer to approximately the same time period described in *Shōgun*.

(2) Read as a class Primary Source 1 (Valignano's description of Japan) and answer the following questions:

a) What is Valignano's overall attitude toward the Japanese?
b) How does it compare to Blackthorne's attitude?
c) What comparisons does Valignano make between the Japanese and the Europeans?
d) Does he seem to favor or approve of one culture more than the other?

e) What sort of advice would you imagine he gave to incoming missionaries from Europe?

f) Can you identify a major theme or point he stresses?

(3) At this point, introduce the concept of "set of values" by asking students for definitions of "values." Generate a list from the students of what is important to them, what they could not live without. Find some of the values they suggest that are interrelated and explain that because of this interrelatedness, values often are described as coming in "sets." Suggest that their list could be described as a "set of values" of 20th century American teenagers. Using this framework, have the students return to the primary source and draw up lists of Japanese and European values that Valignano refers to. Make sure that students appreciate similarities and differences between the three sets of values listed on the board—of 20th century American teenagers, 17th century Japanese, and 17th century Europeans.

(4) If students have done Lesson 2, refer them to their charts to find evidence of whether or not Blackthorne was able to make comparisons using both the Japanese and European set of values. How did he do it? Have students locate specific examples of comparisons that show he was able to see both sides' viewpoints.

(5) Ask students to personalize this by drawing on their own experience. Can they recall a time when they saw two different sets of values present or in conflict? What are the contexts in which this situation often occurs? Does this phenomenon occur only when people from different countries meet? Ask students to remember a clash in values when people from different age groups, neighborhoods, regions of the country, religions, etc. encounter one another. (A suggested homework activity could be to ask students to locate cartoons or photos that illustrate a conflict in values.)

(6) Find out if students themselves have ever been criticized or laughed at because they believed in or valued something that others did not. How did that make them feel? Have they ever reacted in this way to someone else? When? Why?

(7) Ask the students what the relationship is between ethnocentrism and a set of values and how this relationship is connected in *Shōgun*. Finally, have students consider how these issues (i.e., ethnocentrism) have relevance today in a world where we can be exposed easily to other parts of the world. If lack of exposure is the explanation students give for why outsiders are critical of another environment or culture, why do conflicts still occur in today's global age? Students should come to recognize that exposure to other cultures is not necessarily enough. People must be able to go from mere observation of differences to an understanding of them.

Activity 3B: Observation and Inference

(1) Begin class by reviewing the conclusions of Activity 3A.

(2) Explain to the students that Blackthorne's character is derived from a historical figure—Will Adams (see Glossary for more information). Ask students to study Primary Source 2 (Adams' description of Japan) to see what sort of values Adams is expressing as he describes his view of this "strange" land.

(3) Then ask the class the following discussion questions:

a) How long do you think Adams had been living in Japan when he wrote this observation? Why?
b) Is this the kind of observation that one is able to make upon first contact with a new culture? Why or why not?
c) How did Adams come to these conclusions? Are they identical to Blackthorne's?
d) For those classes which have completed Lesson 2: At what point in the novel or mini-series would Blackthorne have been capable of making this kind of observation? (Have the students refer to their charts for help.)
e) What does this suggest about making observations? What exactly does the word observation mean? How does it differ from inference? What kinds of experiences are necessary before one should make comments about what one observes? How then does one make inferences?

LESSON 4: CHANGING PERCEPTIONS: KEEPING A DIARY

Objectives

Students will:

- understand that attitudes change over time;
- examine which kinds of situations foster attitude change;
- develop creative writing skills by writing diary entries to follow the process of attitude change in a character.

Activities

(1) At the beginning of the unit, prepare students for this exercise by asking them how many have ever kept a journal or diary. Have they ever gone back and re-read their entries after some time has passed? Do they ever notice change in their writing style, topics selected, or attitudes toward those topics?

(2) Explain that this is an exercise to help them "get into the other person's shoes." Students select a character from the story (Blackthorne, Mariko, Toranaga, or another major character) and take on their character's role in keeping a diary. Record their thoughts and actions throughout the mini-series, writing an entry after each viewing (or, if they are reading the novel, over six separate times during their reading). Consider what it is like to be a foreigner who must adjust to a different way of life or to be an individual who must "put up" with a foreigner who upsets your daily routine. Remember to write in the words the person might actually use (though translated into English for the Japanese!). Look for and incorporate any changes in their character's values or perceptions of the other people.

(3) Part way through the series, students should bring their diaries to class. Students representing the same characters can get into small groups to compare their entries and see whether or not they observed the same sorts of changes in their characters. Then representatives from each group should read to the class all entries taken from the same time period. (For example, ask students writing for Blackthorne, Mariko and Toranaga to read their entries which were written after Blackthorne asks Toranaga to grant Mariko a divorce.) Describe the different ways the various characters have changed. Explain why some people's attitudes change in the story when others' don't. Why do some people's perceptions change faster than others'?

(4) At the end of the series, refer to the conclusions that were drawn partway through the exercise. Did their characters continue to be consistent in the way and speed with which they changed? Have student groups again select representatives to read excerpts from their diaries.

LESSON 5: CHANGING PERCEPTIONS: BLACKTHORNE SEES HIS CREW

Objectives

Students will:

—examine the forces which contribute to changes in values and perceptions;
—practice speaking skills through role playing and discussion;
—gain insight into their own process of attitude change.

Preparations

Before class:

review *Shōgun*, pp. 862–865, which describes this incident, Episode 4 in the television mini-series.

Activities

(1) Before viewing the episode, tell students to watch how the perceptions of characters have changed. Divide the class into two groups. One is to follow Blackthorne and assume his role; the other group plays the role of Blackthorne's crew. Each group should pay particular attention to the viewpoint of its person(s).

(2) The two groups will prepare answers for the following questions. Inform students that they may have to use their imaginations to answer these:

(for Blackthorne)

a) How long has it been since you have been with your crew?
b) How do you now see your crew differently from the days when you sailed together?
c) What bothers you about the way they are now living?

d) What does this visit tell you about the change taking place within yourself? Are you aware of it? How does the change make you feel?
e) How does this help you understand the way the Japanese have been looking at you?

(for the crew)

a) How long has it been since you have seen Blackthorne?
b) How has he changed?
c) Is there anything about him now that bothers you? What?
d) How does this make you feel about the Japanese?
e) What will you tell Blackthorne's friends when you return to England?

(3) Bring the whole class back together. Continuing to role play (i.e., students speak as Blackthorne or the crew), the groups will report their conclusions to each other. Each group has the opportunity to make a response (e.g., Blackthorne's group should be asked to make a sort of rebuttal to what the crew says about him).

(4) End the role play and begin a class discussion related to these questions:

a) Why had Blackthorne changed so much while his crew had not?
b) What kinds of experiences are useful to help an individual change his/her perceptions about a new lifestyle?
c) (suggested also as a homework assignment) What incident have you witnessed in which you have changed while your family or friends have not? How did you feel? Were there ramifications (e.g., did your relationship to your family/friend change)?

LESSON 6: MEDIATING THE CONFLICT: A THIRD PERSON OBSERVING THE CONFLICT BETWEEN RODRIGUES AND MARIKO

Objectives

Students will:

- understand cultural conflict, utilizing *Shōgun* as a case study;
- analyze ways of resolving conflict;
- practice impromptu speaking skills.

Preparations

Before class:

a) review pp. 426–436 in *Shōgun;*
b) reproduce pp. 435–436 for the class or bring the book to read aloud certain sections.

Activities

(1) Review the concepts "prejudice," "ethnocentrism," "set of values," and "perception."

(2) Refresh the class's memory by setting the scene for role playing. Remind the students that in the exchange between Rodrigues, the Portuguese pilot, and Mariko, the two discuss each other's prejudices and ethnocentrism (i.e., what each culture considers civilized and uncivilized). Recall which points Mariko uses to "prove" that the Japanese are more civilized than any other peoples. What points does Rodrigues use to indicate the Western point of view?

(3) With this in mind, ask students to volunteer to play roles. Three are needed initially: Mariko, Rodrigues and a priest who knows both cultures. They should re-create the argument, but go beyond it, using their imaginations to fill in details which would be consistent with the characters. The role playing should be improvised in front of the class. Begin with Mariko and Rodrigues alone, but have the priest come in once the argument has been established. The priest's task is to mediate the conflict. Students should stay in character as the priest asks them to explain their positions and helps try to bring peace.

(4) Once a resolution has been reached, ask for more volunteers. Do not yet discuss the approach taken by the first group. Begin again the role playing with the same characters and the same tasks, but ask the priest to try another method of resolving the differences. This scene can be repeated several times, depending on the ingenuity and interest of the students.

(5) Afterwards, ask all the students for a wrap-up of what they have seen or learned. From this example of contact and conflict between two cultural traditions, what factors or conditions seem to promote ethnocentrism? What sort of influence can mediate differences? How can prejudices and ethnocentric attitudes be changed? Students can refer to their own experience, *Shōgun*, or contemporary situations for ideas.

(6) If time and interest remain, ask for one more set of three volunteers. This time the scene begins with all three "on stage." The task is for the priest to help Mariko and Rodrigues agree on a list of characteristics that a person or society must have to be identified as "civilized." What would they agree on and what would they disagree on? End the role playing and ask students individually to make their own lists. A discussion of the students' lists will conclude the lesson.

LESSON 7: MEDIATING THE CONFLICT: WHO IS THE BARBARIAN TODAY?

Objectives

Students will:

—observe modern cases of cross-cultural misunderstanding;
—use primary source material from another culture's perspective;
—develop investigative skills in preparing a debate;
—practice note-taking;

—improve organizational and speaking skills through debate and interviewing;
—realize that there are at least two sides to an issue.

Preparations

Before class:

a) reproduce copies of the appended Handouts #3 and #4 (pp. 30–34).

Activities

(1) Prepare students for this exercise by reading to them the following paragraph:

> In February, 1980, several American conservationists representing groups to protect sea mammals such as the dolphin went to Iki Island in Southern Japan to observe, record, and, in one case, interrupt the annual dolphin kill or "disposal," as it is called by the Japanese fishermen involved. One of the conservationists, Dexter Cate, has been charged by the local (prefectural) government with cutting fishermen's nets, allowing some 200–300 captured dolphins to escape. This act has re-kindled a controversy not only between Japanese fishermen and America's environmentalists, but also between the Japanese and American public, since the issue has been widely covered by the media in both countries and is an emotional one for many.

(2) Give students the reproduced Handouts to read. Explain that *The Japan Times Weekly* is a Tokyo-based English-language newspaper and the *Asahi Shimbun* is one of the leading national newspapers in Japan.
NOTE: Below are three activites related to this topic: a mock trial, a small group discussion, and a mock interview session.

Activity 7A: Mock Trial

(1) Divide the class into three groups: defense, prosecution, and jury (the smallest in size). While the defense and prosecution work in small groups selecting "lawyers" to represent them, identifying witnesses, and preparing their cases for the trial of Dexter Cate, the jury should locate U.S. news articles related to this topic and similar environmental topics that involve two countries or two conflicting interest groups.

(2) When the cases have been prepared, the jury should elect a judge to act as a mediator and the case of the Prefecture of Nagasaki vs. Dexter Cate should be tried, using students as lawyers and witnesses.

(3) After the trial is over and the jury reaches its decision, a debriefing session should be held, with the jury leading the discussion. The conflict in values which is apparent in this case should be spelled out clearly.

Activity 7B: Small Group Discussion

(1) Break the class into small groups of 4–5. Consider the following points and questions in preparation for speeches and role playing related to *Shōgun:*
a) Summarize the problem by presenting both sides of the controversy.

WORLD MERCATOR: BLACKTHORNE'S WO

GOODE BASE MAP SERIES
DEPARTMENT OF GEOGRAPHY
THE UNIVERSITY OF CHICAGO
HENRY M. LEPPARD, EDITOR

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DISPUTED

Prepared by Henry M. Leppard
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b) What behaviors or attitudes does each group consider to be "barbaric"?

c) What are the sources of this debate? Did this issue arise for the first time in 1980?

d) Besides being a clash over food sources and strategies of settling disputes, this case study also illustrates the clash of cultural values. List what is important to each group on this issue.

e) Compare this case study to the clash of values in *Shōgun.* Cite specific episodes in which Japanese and Western values come into conflict. (Note to teachers: You may want students to refer to Blackthorne's early reactions to Japanese attitudes toward death and killing (pp. 494–499), his lack of understanding of samurai values evidenced by Mariko's relationship to her husband, Buntaro Toda (pp. 602–610), or his familiarization with becoming a samurai retainer and head of a Japanese household (pp. 630–635).)

(2) After the questions have been answered and discussed, students are to analyze this issue from Blackthorne's point of view. Have them imagine that they are Blackthorne transported into the 20th century. How might he view this current issue? Each group should consider how his attitudes and position would be different depending on how long Blackthorne has been in Japan. Who might he have supported when he first arrived in Japan, knowing nothing about Japanese language and culture? How would his position differ after having lived in Japan for some time? The group should choose one time period from Blackthorne's life and consider his response to the current debate. Prepare a speech he might give to propose a settlement to the disagreement. Students should work in groups, answering the questions and preparing Blackthorne's speech.

(3) Each group should elect one representative (as Blackthorne) to give the speech to the class. Finally, compare the answers and speeches each group created.

Activity 7C: Mock Interview Session

(1) Break the class into at least five small groups to represent a T.V. panel composed of Dexter Cate; a U.S. State Department spokesperson; a spokesperson from the Japanese Ministry of Agriculture, Forestry, and Fisheries; the editor of the *Asahi Shimbun;* and the editor from your hometown newspaper. Each group will assume the responsibility of electing one representative to play the role of one of these characters. As a group, they should prepare their "position" for the panel and prepare questions (admittedly biased) that their "position" would want to ask the other panel members.

(2) Once the positions are prepared, have a panel interview with the five representatives as "guests" and one moderator chosen from the class. The moderator will field questions from the class after each panel member has presented his/her position.

(3) After the panel session, end the role playing by asking members of the audience to summarize the different positions. Ask the class as a whole for suggestions as to how this debate can be resolved. They should use their personal experience, knowledge of current events, and viewing of *Shōgun* for ideas about resolution of this sort of disagreement.

LESSON 8: MEDIATING THE CONFLICT: THE ROLE OF COMMUNICATION

Objectives

Students will:

--recognize the importance of communication for mutual understanding;
--understand that there are many ways to communicate;
--experience firsthand the feeling of not being able to communicate with those around you.

Activities

(1) If students have viewed the opening of *Shōgun*, ask them how they felt listening to the Japanese without subtitles. If not, ask them if they have ever watched a foreign film in a language they do not understand or travelled in a foreign country where they could not speak the language. How important did they find language in helping them understand people from another culture? (Suggestion: If the teacher has access to a foreign film or filmstrip without subtitles or has students who speak another language besides English fluently, show the film or ask the students to speak to each other for a few minutes in class to give the rest of the students the experience of being unable to communicate.)

(2) If students have seen *Shōgun*, ask them to describe how Blackthorne's view of Japan changed as he learned more Japanese and as he located a person (Mariko) with whom he could communicate.

(3) Ask students what role verbal communication plays in creating understanding or correcting misperceptions between people from different cultures. Ask them if it is possible to speak another language fluently yet be insensitive to the world view of those who speak that language. Have them cite examples from their experience, history, or the news. Ask students to watch current events stories (the Iranian-American conflict is an example) to see instances of cultural insensitivity. How can controversies between two nations or individuals be avoided in the future? Ask students to brainstorm, making a list on the blackboard of all their suggestions.

HANDOUT #1
WHAT IS A BARBARIAN?

IDENTIFYING "BARBARIAN" ATTITUDES AND ACTIVITIES

	Blackthorne's view	The Japanese view
upon Blackthorne's arrival	Life has no value to these people at all . . . (p. 112)	All barbarians have lice. (p. 47)
once Blackthorne understands samurai values		
at the end of the story		

HANDOUT #2
WHAT IS A BARBARIAN?

Primary Source 1: The account of Alessandro Valignano

It is no less astonishing to see the importance that they attach to things which they regard as the treasures of Japan, although to us such things seem trivial and childish; they, in their turn, look upon our jewels and gems as worthless. You must know that in every part of Japan they drink a brew made of hot water and a powdered herb, called CHA. They greatly esteem this drink and all the gentry have a special room in their houses where they make this brew . . . This drink is the most esteemed and venerated thing in the whole country and the principal nobles take special pains to learn how to make it. Sometimes they will make it with their own hands to show special affection and hospitality toward their guests . . . They value no less their KATANA, or swords and the other weapons which they use. Here there seems to be greater justification because a good sword is prized in any country. However, they go to extremes here as well for they spend three, four or six thousand ducats on a KATANA . . . When we ask them why they spend so much money on these objects, which of themselves are worthless, they answer that they do it for the same reason as we buy a diamond or a ruby for a great price, a thing which causes them no less astonishment. They add that buying expensive jewels is no less foolish than the custom, which we criticize in them, of buying such things at similar prices. Indeed they declare that the things that they buy and treasure for them is less reprehensible than the conceit of Europeans who purchase precious stones which serve for nothing.

---- *They Came to Japan*, pp. 260–262.

Primary Source 2: The account of Will Adams

. . . The people of this land of Japan are good of nature, curteous above measure and valient in warre . . . their justice is severely executed without any partialitie upon transgressions of the law. They are governed in great civilitie . . . I meane, not a land better governed in the world by civill policie. The people be verie superstitious in their religion, and are of divers opinion.

---- *They Came to Japan*, p. 6

HANDOUT #3
WHAT IS A BARBARIAN?

Excerpts from The Japan Times Weekly, Saturday, March 15, 1980

By Sharon Noguchi
and Kazuko Takahashi

The end of winter heralds a surge in the run of yellowtail through Tsushima Strait, the narrow body of water at Japan's southern tip separating Kyushu and Korea.

It also brings schools of dolphins that feast on the yellowtail and follow the warming current northeast into the Sea of Japan.

It is the season for catching fish and squid, and also a time when dolphins are killed for interfering with the fishermen's efforts to round up the yellowtail.

As the fishermen see it, it is part of the season's work in earning their livelihood: this year, the Katsumoto Town Fishing Cooperative captured and killed 1,000 dolphins in a week's time.

But outside Japan, the fishermen's elimination of their competition became known as Iki II, the wholesale slaughter of harmless mammals.

It is another chapter in the growing conflict between Japanese fishermen and Western environmentalists. As it subsides, all sides are current, with all sides even more entrenched in their positions, stereotypes of the opposition firmly embedded in their minds.

Iki, an island off the northwest coast of Kyushu, played a role in the conflict two years ago when environmentalists learned fishermen there killed 1,000 dolphins and sold the carcasses for animal feed.

Last year, about the same number of dolphins met a similar end at fishermen's hands, according to Kiyoshi Obata, executive director of the Katsumoto fishing cooperative. But there was no outcry in the West, for no film crews were present to witness the event.

SLAUGHTER PHOTOGRAPHED

Last month, a loose collection of representatives of a half dozen Western conservation organizations headed for Iki. One of the conservationists, Hardy Jones brought along a camera to film footage for a documentary he is preparing on the conflict between man and marine mammals.

He said he intended to show the people of Iki and their plight in an understanding light.

Instead, it recorded the mass slaughter of dolphins corralled in Katsumoto Bay. The film was rushed to the Tokyo offices of the CBS television network, which beamed it via satellite to U.S. television viewers.

Overseas, the people of Iki became the dolphin-killers of Iki.

"Why us?" the fishermen, who could not understand the vehemence of the international outcry, asked. They pointed out that not only do other Japanese fishermen kill the cetaceans that Westerners find so loveable, but that dolphins are victims of fishermen throughout the world.

But the messages of hate and vows of retaliation poured in. In Los Angeles, in a six-day span, the Japanese Consulate received 300 telephone calls, 30 telex messages, 40 telegrams and 20 letters that urged everything from expelling Japanese students from U.S. universities to a promise to boycott Japanese goods.

Similar messages flooded Japanese embassies; pickets appeared at Japanese consulates.

The fishermen of Iki—and therefore, in many minds abroad, all Japanese people—were pictured as ruthless killers out for a short-term profit, with no sense of morality.

Few foreign press reports focused on the viewpoint of the people of Iki.

'DOLPHINS ARE HARMFUL'

"We dispose of dolphins because they are harmful, not because we like killing," Obata of the fishermen's cooperative said. "What kind of people are we, that we are being persecuted for the sake of animals? We must protect ourselves, and do this in order to survive."

Fishermen of Iki have traditionally followed the schools of yellowtail that run from November through March.

Dolphins, which compete with man for the tasty yellowtail—known as buri—began appearing 20 years ago. Their numbers in Iki's fishing grounds seem to have increased in recent years. Each side in the dispute gives different reasons.

Dolphins, weighing up to 200 kg. eat about 10 percent of their weight in fish daily. In satisying their appetite, they deprive the fishermen of a sizeable sum, Obata said.

The fishermen estimate they have lost Y500 million, or one-third their net income, this fishing season because of dolphins.

CONSERVATIONISTS' VIEW

The conservationists agree that the catch is down and that dolphins compete with the fishermen for the same fish, but blame pollution and over-fishing as the real culprits.

"Pollution in coastal waters has destroyed breeding grounds, which then has destroyed local fisheries. And where fisheries still exist, pollution has put more pressure on them," said Jones, who represents the Breach Foundation of Sausalito, a tiny suburb of San Francisco.

"The main problem is over-fishing. This is not a dolphin problem."

The fishermen, and the government emphatically disagree.

Iki is far from the industrial coast, so pollution does not reach its waters, Obata said. He admitted to some over-fishing, but he quickly added that that is a problem throughout Japan.

Yes, some fish resources have been depleted, but overall productivity of Japan's waters has been kept very high. Kunio Yonezawa, deputy director general of the Fisheries Agency of the Ministry of Agriculture, Forestry and Fisheries, said.

LITTLE TALK

There has been little communication between the fishermen, conservationists and government.

The night after the first day the dolphins were killed, Cate* paddled himself to Tatsunoshima on a rubber raft. He dove under wate and reportedly cut the net enclosing the captured dolphins. From 200 to 300 escaped.

Fishermen discovered Cate early the next morning, shivering against the chill. They came to his assistance to keep him from freezing, Obata said. The fishermen plan to seek damages in court from Cate.

SPOTLIGHT ON TRIAL

Cate also faces a criminal investigation by Nagasaki Prefecture for destroying private property. He is insisting on a full trial to press his case for the dolphins.**

"(The prefectural government and the fishermen) are falling for just what the conservationists want," Gluck*** said. "Pursuing this trial will attract sympathy worldwide. We could raise (the penalty money) easily."

Dragging out the trial is sure to keep the spotlight of international attention on Iki and the dolphins.

GOVERNMENT IN A BIND

"The Japanese government is caught in a bind. They recognize international feeling, particularly the opposition to killing dolphins just to eliminate them from competing with fishermen."

He said environmentalists met with government authorities to propose an insurance program to compensate fishermen for damage done by dolphins.

The government realizes, he said, that to pay Iki fishermen for losses incurred by dolphins would open the door to similar demands from fishermen in other parts of Japan, and to claims from fishermen for damage caused by water pollution.

"It all stems from the Japanese government making no attempts to control fishing. It's just catch as catch can. The dolphins have become a scapegoat."

Officially, the government takes a neutral stance. It is under fire from conservationists for not moving to halt the killings. The fishermen criticize it for being weak-willed and not taking a stand to counter the foreign criticism.

Unofficially, the dolphin kill is sanctioned. Nagasaki Prefecture financed the Y36 million shredding machine that processed the dolphin carcasses into fertilizer. The prefectural government also offers a Y10,000 bounty for each dolphin killed to subsidize fishing losses.

Fishing policies are in the province of prefectural authorities. Yonezawa said: "We don't necessarily influence them. But we are always communicating with them."

AMERICANS KILL DOLPHINS

In his view, it is ironic that so much attention is focused on Iki. The latest figures available for 1976, show 17,613 dolphins killed in Japanese waters, the majority of them for consumption. Iki is one of the few places where the people do not eat the dolphins they kill. By comparison, in the same year U.S. fishermen killed 78,000 dolphins, none of them for consumption.

The conservationists see an insidious plan by the government to turn dolphins into a main food resource of Japan.

Yonezawa laughed off that idea. "No! Anyway, dolphin meat is not very palatable. We have plenty of fish around the Japanese archipelago."

He framed the dispute as a question of the right to earn a livelihood. "Up to the point where a resource is being depleted, people have the right to make use of it," he said.

The morality of killing dolphins is a question judged differently by different cultures, he said.

"Indians hold cows as sacred. But you don't see Indians coming to Japan or the U.S. raising an outcry about the killing and eating of holy cows."

SELF-RIGHTEOUSNESS

The self-righteousness of foreign conservationists has raised much antagonism among the fishermen. Yonezawa said his mail from Japanese people has been unanimously supportive of the people of Iki.

The Japanese press also have sided with the fishermen. Americans seem to think that their sense of justice should be followed by everyone in the world, the Sankei Shimbun wrote.

Animal protection agencies have rushed to condemn Japanese for killing cute dolphins, the Asahi Shimbun wrote. "But isn't selecting animals for killing on the basis of whether they are charming or not arrogance on the part of human beings? How can those who feel no qualms about robbing cows, sheep and pigs of their lives and eating their meat possibly criticize fishermen who kill dolphins?"

THE BATTLE IS FAR FROM OVER

If the dolphins reappear next year, which they are likely to do, the fishermen will slaughter them as before, Obata said.

Conservationists say the conflict between man and marine dolphins will only intensify.

Fishing practices that deplete Japanese waters result in the world's oceans becoming the fishing grounds for Japanese ships, they say. Iki is just a hint of the dispute that will grow more heated in the future.

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*Dexter Cate, American representative for the Fund for Animal Conservation Group.

**Cate received a 6 month suspended sentence.

***Jay Gluck, Advisor to the Threshold Foundation, an international environmental organization.

HANDOUT #4
WHAT IS A BARBARIAN?

Summary of Editorial from the Asahi Shimbun
Reprinted from the Japan Times Weekly, March 15, 1980

WHO'S BARBARIC?

Japanese who visited Britain in the first years of the Meiji Era* wrote that the custom of kissing "is a barbaric custom and should be shunned." Westerners who visited Japan then said that the custom of mixed bathing was barbaric. These are cultural differences, and there is no use in arguing about which is more uncivilized.

When former Education Minister Michio Nagai went to the United States 30 years ago he was asked by an American living in the Midwest, "I hear that the Japanese eat raw fish. Is it true that in the evening everyone dives into the sea, grabs fish with their hands and eats the fish raw?" This a good example of cultural ignorance.

Recently an American cut the nets trapping dolphins in Iki in Nagasaki Prefecture. Reportedly animal protection organizations in other countries are saying that the "Japanese are a savage people because they slaughter such charming animals as dolphins." It is embarrassing to be accused of killing well-liked animals, but we'd like to make a rebuttal to their criticism.

If it is cruel to kill charming animals, is it all right to kill animals which are not charming? Isn't selecting animals for killing on the basis of whether they are charming or not arrogance on the part of human beings? How can those who feel no qualms about robbing cows, sheep and pigs of their lives and eating their meat possibly criticize fishermen who kill dolphins? If they are going to bring up the argument of protecting animals, shouldn't they vow they will no longer eat the meat of animals?

They describe slaughtering dolphins as brutal, but Americans kill huge numbers of dolpins every year. They were killing 300,000 a year eight years ago. Why do people ignore the fact that Americans destroyed 50,000 dophins in 1978 but are so adamant in their censure of Japan?

If only the issue of whether killing dolphins is barbaric is considered, the debate becomes rather childish. This problem should be dispassionately discussed from the standpoint of protecting natural resources. The United States is promoting ecological research to protect dolphins and trying to reduce the number of dolphins it kills each year. Japan should also study the dolphins in its waters and should provide scientific proof that killing dolphins up to a certain number each year will not endanger the species. It should then present its case to the world.

*The Meiji Era lasted from 1868 to 1911.

THREE
U.S.-JAPAN TRADE

Background

The economic and cultural impact of Blackthorne and his crew on the Japanese was tremendous. Even though Portuguese and Spanish "barbarians" had been engaged in limited trade with the Japanese for over fifty years, Blackthorne is symbolic of the European attempts to achieve a penetration of Japanese society. As *Shōgun* illustrates, both parties—the Japanese and Europeans—were deeply affected. For example, Toranaga and his fellow samurai were both impressed and distressed with barbarian technology. Muskets, gunpowder, cannon, and sailing information were of vital interest to the 17th-century Japanese. In one sense, the guns and gunpowder represented a new era of warfare, but at the same time this weapon represented a cowardly and dishonorable method of combat that went completely against the samurai code. As for Blackthorne, his responses—both positive and negative—to Japanese actions and the values underlying them form the major theme of *Shōgun*.

Thus, in the early 17th century, as Clavell shows, trade was a significant catalyst for cross-cultural activity—both negative and positive. So it is in the late 20th century. The early economic and cultural exchanges of Blackthorne's age during the rise of Western commercialism were precursors of the current situation and may appear small when compared to the level of mutual penetration existing in 1980. As trading activities bring together diverse cultures at the bargaining table, the Japanese impact on the global economy brings into sharper focus the issues we observe in Blackthorne's story.

The current situation of Japanese auto imports forming 20% of the U.S. market is just one example of the complex repercussions of trade between different cultures. Numerous news articles have addressed the situation and could be used as resource material for research either by groups or by individuals. Statements both implied and explicit have been made to the effect that Japanese imports have had an adverse effect on U.S. industries. This is not the first occasion for Americans to look at foreign competition as "unfair." Steel, textile, color television, and shoe industries are examples of others. The Japanese are both admired for their advanced technology and seen as a source of keen competition. Thus the roles are somewhat reversed from Blackthorne's era; the pendulum has swung in the other direction.

Below are two lessons related to this topic. One identifies the strength of the economic partnership and interdependence between Japan and the U.S. The other, focusing on one industry (automobiles), analyzes the conflicting viewpoints and contrasting practices that enter into U.S.-Japan trade. This is a complex and emotional issue, one that can serve as a vehicle to encourage students to explore and analyze their own and others' perceptions.

LESSON I: U.S. AND JAPAN—ECONOMIC TIES

Objectives

Students will:

- —recognize the need for economic ties between the U.S. and Japan;
- —research some of the products involved in trade between Japan and other countries in the 17th century;
- —identify export products of both the U.S. and Japan in the late 20th century;
- —further develop graphing skills by preparing graphs and translating data from one kind of graph to another.

Preparations

Materials:

data collection sheet (appended)
data tally (appended)
maps of Japan which illustrate topographical features, mineral resources, and population density
world map
references that include information regarding Japanese imports/exports in 1600. The following may be helpful to you:

- —Hane, Mikiso, *Japan A Historical Survey*, (Charles Scribners Sons, 1972.), pp. 143–150.
- —Reischauer, Edwin D., *The Story of a Nation*, (Knopf, 1970.), pp. 72–77, 92–95.
- —Sansome, George, *A History of Japan 1334–1615*, (Stanford University Press, 1961.), Ch. X, XVI, see index entries.

JETRO (Japanese External Trade Organization) Booklet: "Japan and the West Coast" 1976; or similar pamphlet that illustrates various types of graphs
graph illustrating the Distribution of Japanese Foreign Trade, 1978. (appended)
manila folders
graphing paper (optional)

Before Class:

a) organize and label folders to correspond with the number of Products;
b) xerox copies of the data collection sheet for each student;
c) include a data tally sheet and 2 pieces of graph paper with each folder;
d) collect reference books from school and/or public library.

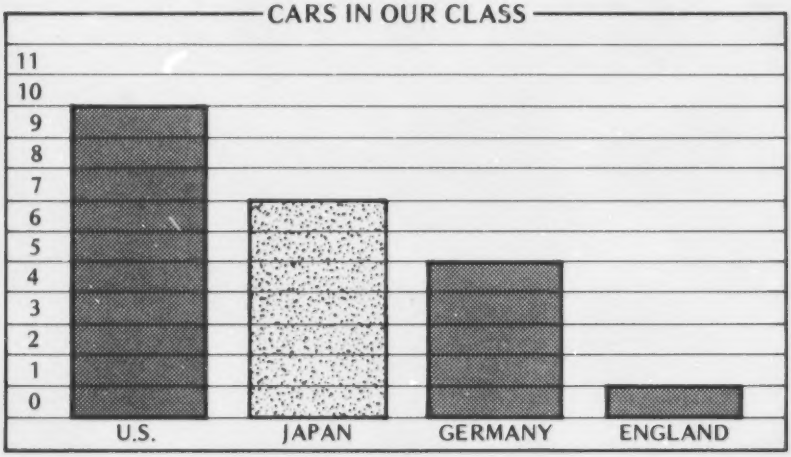
Activities

(1) Use the maps of Japan to review geographic features that illustrate the island nation's lack of usable space and raw materials needed for manufacturing.

(2) Use examples from the Data Collection Sheet and ask students where the goods they use come from. As they examine the labels "Made in_____", the point is made that the products are manufactured and assembled in various parts of the world.

(3) Pass out the Data Collection Sheets and use cars as a demonstration of how to complete the assignment. The three questions at the bottom of the sheet will be discussed at the end of the assignment.

(4) Upon completion of the homework assignment, again use the car data to demonstrate the graphing activity, "Cars in Our Class." Discuss other kinds of graphs (circle, line) that could be used to illustrate the data and the ease of "reading a graph" for this kind of information as opposed to reading several paragraphs in a text. Briefly discuss the results of this particular graph, i.e., variety of countries represented, number of imports vs. domestic-made cars and foreign companies manufacturing the products here in the U.S.



(5) Divide the class into groups corresponding to products listed on the data sheet to prepare their own graph from their group's collection of class data. In addition, one group (Research) is responsible for researching Japan's trading partners and products during the time period of *Shōgun* (16th century). This group can use books specified under *Materials*.

(6) Each of the Product Groups should assign the following tasks: collect data from all other groups; prepare a Product graph; and give out their group's pooled information.

(7) Each group will first tabulate its own results on the Data Tally Sheet and then procede with #6 assignments. (Note to the teacher: It is advisable to prepare a plan ahead of time.)

(8) Presentation and discussion of the class graphs--use the 3 questions at the bottom of the Data Collection Sheet to discuss the need for Japan, in particular, to engage in trade to obtain the raw materials necessary for manufacturing a variety of products. At the end of the activity, the students will be very aware of the multitude of products that the U.S. imports from Japan. Compare

these products with those of Blackthorne's time. This information will be presented by the Research group.

(9) Use JETRO booklets, the appended graph, or similar pamphlet which includes graph information on Japan's imports and exports as background for the following discussion. By reading graphs, find out what kinds of items are traded in each direction (e.g., the U.S. exports more raw materials and food products, while Japan exports more manufactured products). Students should demonstrate the ties between the U.S. and Japan as well as Japan's ties with the Middle East. Other questions to include in the final discussion are: How might Japan's dependence on trade affect its relations with other nations, especially the U.S., Germany, fellow Asian countries, and the Middle East? How has Japan's need for oil affected its foreign policy regarding Iran? What might happen to Japan if trade were suddenly cut off with the Middle East? The U.S.? Would a trade blockade affect Japan more now than it would have in 1600?

LESSON II: TRADE—A MULTI-FACETED DILEMMA

Objectives

Students will:

- —utilize their research skills to gather data from which to explore the roots of the automobile imports issue;
- —analyze the perceptions held by various parties involved;
- —become familiar with economic terms and concepts;
- —learn that there is more than one solution to a problem.

Preparations

Materials:

copies of particular articles relating to US-Japan trade issues

Before class:

a) collect a variety of news articles, editorials, journal articles that can be used in conjunction with those mentioned in the bibliography at the end of this lesson;

b) become familiar with the resources listed in the bibliography.

Activities: Research

(1) Begin by using a dramatic and specific news item (real or imaginary) that illustrates the point of view that American auto workers are out of work and the Japanese are to be blamed. Elicit responses from the students that bring out the particular viewpoint of the article. Discuss other possible points of view and/or other causes of unemployment. Ask students for the implications of a high unemployment rate in any community, (e.g., the loss of business to supplier and peripheral industries, and other businesses such as restaurants, movie theaters or bowling alleys).

Discussion should bring out the fact that a vital industry such as the automobile industry has a significant impact on the community at large; it would also be a good idea to explain further the impact of foreign competition in general, with specific emphasis on the auto industry.

(2) A variety of research topics can be assigned to seek more information in order to be able to respond to these kinds of headlines and remarks. Ask students to choose one of the following topics that they will eventually present to the class.

a) Collect all Japan-related articles for a specific time period. Devise categories and present summaries of each. Note which kinds of articles appeared more often, (i.e., economic, cultural, political, etc.)

b) Ask students to make comparisons between the U.S. and Japan within one of the following business areas. Both positive and negative aspects of each country should be included. The bibliography at the end of this lesson could provide the first step in the students' research.
   - –economic impact of business operations in each other's country (see Ginzberg reference)
   - –wages, benefits, productivity figures, education, leisure time activities of workers, (see Ginzberg)
   - –overall lifestyles with an emphasis on consumer practices
   - –management styles and business practices, (see Cole and Vogel)
   - –relationships between management and labor, and relationships between industry and government, (see Cole, Ginzberg, Vogel)
   - –export policies and use of tariffs, particularly in the 1930's, (see *Business Week*)

c) Collect U.S.-Japan-related articles with specific emphasis on the American auto worker and the American auto industry.

Culminating Activity

(1) Based on the previous research assignment, the students should select one of the following character studies and present that point of view. This can be done in various ways, i.e., a role play, an essay, a letter to the editor, or a series of political cartoons. The teacher could prepare short biographical sketches of each character to provide a framework for the students' presentations. An example of a sketch might include the following about an owner of a Japanese car dealership in Cleveland. He is black, has a family, and his wife works part time. He has recently bought the dealership and has had to take out a substantial loan in order to do so. There is a concerted effort in Cleveland to promote minority-owned businesses.

Other character sketches could be developed about the following:

–an unemployed auto worker
–an automobile company executive
–an American consumer who is ready to purchase a new car
–the President of the U.S. who is up for re-election
–a Japanese automobile executive in Japan
–a Japanese auto worker

STUDENT HOMEWORK ASSIGNMENT

DATA COLLECTION SHEET*

Name _____

For each of the following items, write the name of the country in which it was made. If you have more than one of any item, write the name of the country for each.

Your family's T.V. _____

Your family's radio _____

Your family's camera _____

Your family's watches _____

Your family's car _____

Your family's stereo _____

Your family's calculator _____

Your family's dishes _____

Your family's bicycle _____

Packaged foods _____

Clothing you are wearing now _____

Make a graph using your class's information.

1. Look at the above Japanese-made products. What raw materials are used?
2. Does Japan have enough of these raw materials for industry?
3. If Japan doesn't have enough raw materials, where do they come from?

*from *Learning With Enjoyment (Tanoshii Gakushu)* by Michele Shoresman and Wuanita Kinoshita, University of Illinois, Champaign/Urbana, 1978.

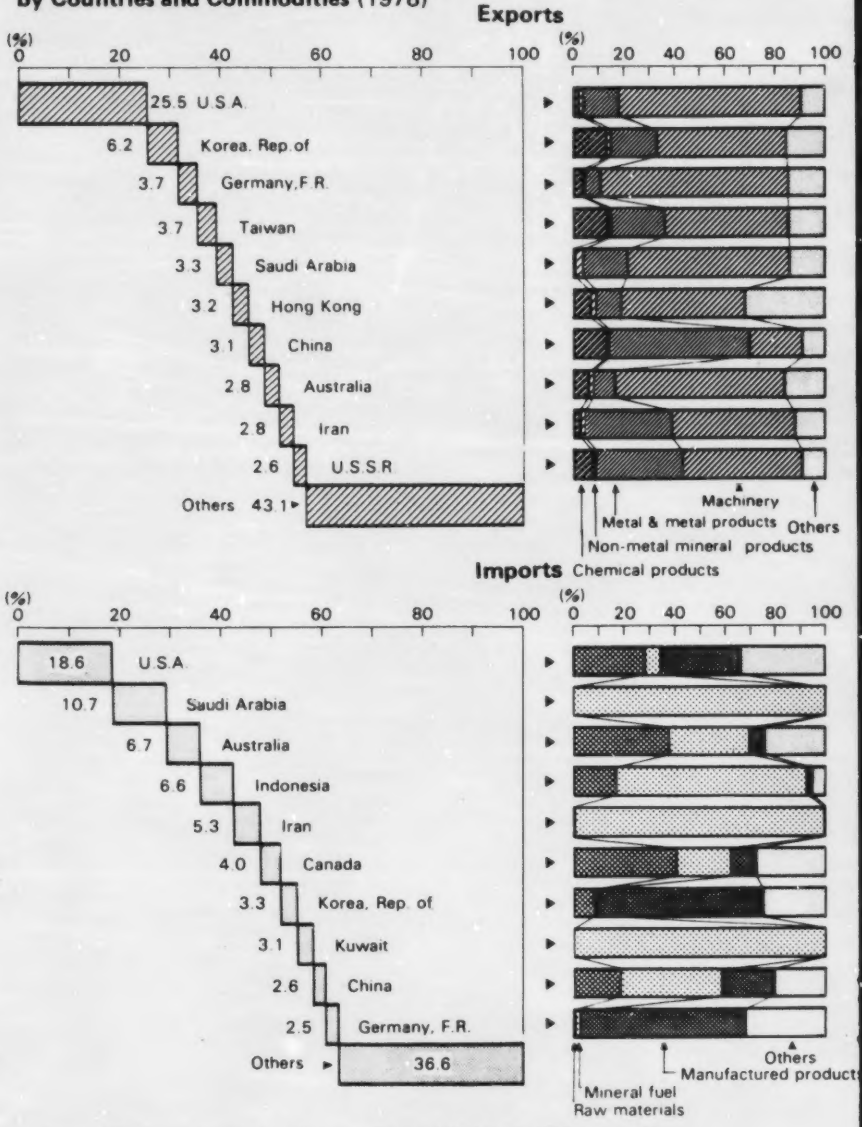
Group Product _____

DATA TALLY

	I	II	III	IV	V	VI	VII	VIII	TOTAL
U.S.									
JAPAN									
ENGLAND									
W. GERMANY									
S. KOREA									
TAIWAN									
SWITZERLAND									

DISTRIBUTION OF JAPANESE FOREIGN TRADE (1978)

Percentage Distribution of Japanese Foreign Trade by Countries and Commodities (1978)



from *'79 Japan*, Statistics Bureau, Prime Minister's Office, p. 13.

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"Japan and American Trade Balance and Direct Investment," *Business Week*, July 21, 1980, pp. 25–52.

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COMPARATIVE CHRONOLOGY, 1400–1650 A.D.

Western Europe		Japan
Western Europe at the dawn of the 15th century was a peninsula on the Atlantic edge of a civilization that was centered in the Eastern Mediterranean. Trade with Asia controlled by Arabs.	1400	Japan at the dawn of the 15th century was a group of islands on the edge of the Chinese civilization. In a state of feudal anarchy, but with thriving towns around ports, major temples, and strategically located castles whose lords encouraged industry and commerce. Active trade and piracy on Chinese and Korean coasts. Imports from China: copper coins (no national Japanese money), silk, porcelain, books, arts. Exports: sulphur, copper, swords and armor (37,000 swords to China in 1483). Contacts with China dominated by Zen monks who set artistic and scholarly standards for the whole samurai (noble) class.
Portuguese ocean exploration encouraged by (1) Henry the Navigator's collection of information about African ports, winds, ocean currents; (2) technology from China (compass, stern-post, rudder, etc.).	1408	
	1433	Chinese withdrew from ocean exploration and trade (1403–1433, Cheng Ho led 5 major expeditions to Southeast Asia, Ceylon, India, Arabia, Africa), leaving the seas to the Japanese and, a century later, the Portuguese.
With Mediterranean routes controlled by Arabs and the circum-Africa route by Portugal, Spain sent Columbus west to Asia (uncertainty about the size of the	1492	

Western Europe		Japan
earth caused decades of confusion about what he found).		
Pope Alexander VI divided between Portugal and Spain all parts of the world not already claimed by a Christian monarch.	1493	
Using field artillery, the world's first modern army, under Charles VIII of France, invaded Italy, ending the era of castles and chivalry.	1494	
Vasco de Gama reached India; by 1509, Portugal controlled the Arabian Sea and all trade between India and Europe.	1498	
Looting or trading along the way (depending on the strength of those they met), the Portuguese reached Canton and established regular trade with China in 1557.	1513	
Magellan's ship circumnavigated the earth (Magellan killed in the Philippines).	1520	
New Spain (which included the Philippines) established with capital at Mexico City. Wealth from loot, mining, and trade accelerated nationalism, rise of the middle class, breakdown of Church authority in Western Europe.	1529	
Ignatius de Loyola founded the militant missionary Society of Jesus.	1540	
	1543	3 Portuguese on a Chinese ship, the first Europeans to visit Japan, landed in southern Kyushu; the local lord, recognizing the implications of their guns for warfare, bought two and set his craftsmen to making more.
	1549	Christianity introduced by Jesuit missionary, Francis Xavier; well received by local lords who hoped

Western Europe		Japan
		for Portuguese trade.
Dutch rebelled against Spanish control; by 1594 were sending ships directly to Asia.	1568	Nobunaga, encouraged by the emperor, started wars of national unification.
Mercator made a world map on a projection to aid ocean navigation.	1569	
	1570	Nagasaki opened to foreign trade by the local lord; Japan's first major port.
England defeated the Spanish armada; broke Spain's monopoly on trade with the Americas.	1588	
	1590	Political unification completed by Hideyoshi.
	1592	Invasion of Korea as prelude to planned conquest of China.
	1597	Order expelling quarrelsome Portuguese Jesuits and Spanish Franciscans not enforced; Hideyoshi wanted Portuguese merchants as middlemen in trade with China.
	1600	Will Adams arrives in Japan.
		Power struggle among Hideyoshi's vassals after his death in 1598 won by Tokugawa Ieyasu at the battle of Sekigahara. Establishment of a shogunate that, by elaborate social controls, kept power in Tokugawa hands until 1868.
Jesuits banished from England.	1604	
	1609	At Will Adams suggestion, Dutch trading post set up at Hirado; joined by English in 1613.
	1613	Hoping to promote trade for his domain in the north, Date Masamune sent an embassy to New Spain (Mexico City), and the Pope.
	1615	Ieyasu destroyed Osaka castle, last stronghold of the Hideyoshi family.

Western Europe		Japan
	1617	Jesuit-Franciscan quarrels and fear that foreign trade might strengthen "outer" daimyo led to trade restrictions and persecution of Christians.
30 Years' War, involving most of the European powers; end of religious wars and beginning of national wars.	1618–1648	
	1623	English left Hirado because trade was not profitable.
	1624	Spaniards expelled; trade with Philippines stopped to prevent reentry of Spanish missionaries.
	1636	Japanese forbidden to go abroad; building of large ships stopped.
	1637	Uprising of Christian peasants of Shimabara because of religious and economic oppression; siege and massacre by government forces, aided by a Dutch ship's cannonfire. End of open practice of Christianity.
	1638	Portuguese expelled because of suspected aid to Shimabara rebels; 1640 embassy to reopen trade was executed.
	1641	Dutch traders moved from Hirado to islet in Nagasaki harbor, remote from imperial city of Kyoto and shōgun's city of Edo; trade limited to one ship a year. Self-isolation complete, but with no wars, rise of a strong middle class.
Oceanic exploration virtually ended. Portuguese, Spanish, Dutch, and French competed for routes and claimed rights to ports of known commercial value, with the Dutch and English becoming dominant.	1650	

Note: For *Shōgun* counterparts of historical characters (e.g., Blackthorne is based on Will Adams),see Glossary.

BIBLIOGRAPHY

1. *Learning From Shōgun: Perspectives on Japanese History and Western Fantasy*, Smith, Henry, ed., published by the Program in Asian Studies, Santa Barbara, University of California Press, 1980. A collection of twelve essays directed at teachers and curious readers of *Shōgun* which treat the novel from different points of view. Some of the topics are: The Will Adams Legend, Death and Karma, Blackthorne's England, and Women and Sex. Collection also includes: bibliography, glossary of terms, and list of major characters. Copies are available at $4.00 each including postage and handling. Order from:

Learning From Shōgun
The Japan Society
333 East 47th Street
New York, N.Y. 10017

2. *East Meets West: Mutual Images*, a slide-based introduction to contact between Japan and the West from the first Catholic missionaries to Commodore Perry. Slides illustrate Japanese artists' views of the foreigners. The unit also includes classroom activities and primary source material from the diaries of several foreigners mentioned in *Shōgun*. Copies are available at $30.00 including postage and handling. Order from:

Teaching Japan in the Schools
Room 222 – Lou Henry Hoover Bldg.
Stanford University
Stanford, CA 94305

Additional Resources

Entries marked with an * in the left margin are of interest to both student and teacher.

*1. Cooper, Michael, ed., *They Came to Japan: An Anthology of European Reports on Japan, 1543–1640.* Berkeley: University of California Press, 1965 (out of print). An excellent collection of English language primary source materials covering nearly every facet of Japanese culture and history through the eyes of its foreign residents.

*2. CULCON (United States-Japan Conference for Cultural and Educational Interchange), *Opening Doors: Contemporary Japan.* New York: The Asia Society Inc., 1979. A marvelous collection of activities and readings (many from Japanese primary sources) for the secondary level social studies classroom compiled by leading educators in Japan and the U.S. It also includes extensive information regarding available resources for teaching about Japan throughout the U.S.

3. Duus, Peter, *Feudalism in Japan.* New York: Alfred Knopf, 1969. An excellent concise survey of Japanese political history around the time of Shōgun. See especially the chapter comparing Japanese with European feudalism.

*4. Martin, Neil A., "Shōgun: Culture Clash in the Orient", *American Film*, April 1980, pp. 18–23. A frank behind-the-scenes look at the trials and tribulations of filming the mini-series in Japan. It provides many good illustrations of cross-cultural misunderstandings and as such provides a contemporary update to the novel itself.

5. Perrin, Noel, *Giving Up the Gun: Japan's Reversion to the Sword, 1543–1879.* Boston: David R. Godine, 1979. A short, intriguing account of Japan's rejection of the gun in favor of the sword. It contains useful information regarding Japan at the time of Shōgun, including trade with Asia and Europe.

6. Reischauer, Edwin O. and Fairbank, John K., *East Asia: The Great Tradition.* Boston: Houghton Mifflin Company, 1958 and 1960. A readable anecdotal survey of Japan through the Tokugawa Period. See also Reischauer, Fairbank, and Albert Craig, *East Asia: The Modern Transformation* (London: George Allen and Unwin Ltd, 1965) for a continuation. The second volume includes Japan's response to the West and the coming of the Europeans.

7. Rohlen, Thomas P., *For Harmony and Strength.* Berkeley: University of California Press, 1974. An American anthropologist's inside view of a Japanese bank. Emphasis is on adult socialization in the workplace.

*8. Thompson, John M. and Hedberg, Kathleen, *People and Civilization: A World History.* New York: Ginn and Company, 1977, pp. 177–249 ("Peasants and Warriors in Medieval Europe and Japan"). The best high school level source available on feudalism in Europe and Japan. Besides general information on traditional society, sections on Japan also deal with feudal values and the arts. The text is essential reading for social studies classes.

TEACHING JAPAN IN THE SCHOOLS

Teaching Japan in the Schools (TJS) is a nonprofit educational outreach program designed to enrich course content and methods of instruction about Japan at the elementary and secondary levels. Information about other TJS materials and services may be obtained by writing for an overview at the address listed below. The project has received support from the Stanford Center for Research in International Studies, the Stanford Center for East Asian Studies, the Stanford/Berkeley Joint NDEA East Asian Language and Area Center, the Japan Exposition Fund, and the Consulate of Japan. TJS is coordinated by Kay Sandberg.

TJS is one of four projects of the Stanford Program on International and Cross-Cultural Education (SPICE). The other three SPICE projects are: the Bay Area China Education Project (BAYCEP), the Africa Education Project (AEP), and Recursos Educacionales de America Latina (Project REAL). Like TJS, these projects provide resource guides, teaching materials, and in-service teacher training on their respective world areas. SPICE is a joint program of the Stanford Center for Research in International Studies and the Stanford School of Education. SPICE is directed by Dr. David L. Grossman.

Further information on materials and services from SPICE projects may be obtained by writing to this address:

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Stanford, CA 94305
(415) 497-1114